/252 cont./

infinite art of gaining trust would be necessary in order to collect such testimony suitably. But what fruit the "confession" of the fettered one of the Tamejlocht or of the hoe depositer of Tamd'a Ugenni would be!

What to say about customs like the one of the seasonal carnival such as I was able to observe October 7, 1949, at Ikis, an archaic village rising in tiers on the flank of the Tanddri, and which its agadir dominated? Here are some notes taken on the spot.

/The following two paragraphs are in small type in the original source./ "In all the Seksawa villages, the first two days of the Aid are taken up with Saturnalia. The skins of sacrificed animals are donned. They are sewed as clown costumes with pantaloons (1),

1. And not as robes, as in the masquerade of the tanners of Fès /Fez/.

and put on by a few agile and resolute chaps. Throughout the day, there are parades, exhibitions, playlets, capers, the whole put to rhythm by the tambourin and coming back constantly to the dance, a dance of stamping with scansion on the palms of the hands (2).

2. The Andalusian zapateado is evoked. Nothing is more curious than to compare, without any preconceived ideas, certain disguises of the Gund'afa, for example, from the fine photographs by Besancenot, and the drawings of masks that Caro Baroja gives in his book Pueblos de España, 1946.

"On this day at Ikis, I am on a terrace overlooking from a height of six floors the bottom of the valley and its small parcels. To the left, the agadir, overwhelmed by the enormous crest of

1: Berque--650 Z-5 (ca.1950) 1955 MW11 Shluh MW11

Pl. V

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Seksawa women

/The complete caption for Pl. V is given on p. 652./

142 Plate V: Seksawa women.
222 (1) Young mother carrying her baby. Note (2) the pectoral,
291 tifilit, and the frontal, tawunza, made from small pieces of
292 silver. This jewelry is most often part of the property of the
301 woman, and of her contribution to the household, jihâz; (3)
302 little girl returning from the spring. The top of the cranium is
415 shaved until the little girl is nubile; (4) ah'wach of young girls:
462 finery of tassels of red silk and of foulards hanging down in the
854 back; (5) the gathering of wild or subspontaneous plants, for the
857 nourishment of man or livestock, constitutes an important part of the activities of the woman.

133 Plate VI: The ground of Agersili.
241 The winding white line at the bottom of the photograph is
312 the present trail, and the mountainous wrinkle toward the top,
487 the one that ends at Awrir Uluggu. Ravines on the right descend from the counterforts of the Tabgurt and end, on the left, at a capture, with a waterfall, called Aguni Wanehkir. The two slopes of the central ravine are notched with terraces. One sees distinctly, at the limit of the irrigation toward the bottom of the photograph, the winding dark line of the great left-bank séguia called Targa n-Tsila or T. Umerdul: after having cleared Agersili, it cuts across the trail (last winding line on the left) in order to go to the side of Ad'erd'ur. On the right bank, the two villages of dry stone, Tawrirt and Agerdayan, are almost confused with the surrounding rocks. The smoothed reliefs at the bottom of the photograph are those of the Chaif Aqqiunan, which are joined to those of the Tasila. At Agersili 27 large irrigated quarters are crowded on a section of ravine of less than two km.

554 /224 cont./
*634
[692] /footnote 2 continued/ sullied by partiality than that of the inflas, whose rapacity is feared.

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[586] Marriages and divorces are concluded in his presence. He con-
[428] ducts the proceedings for the apportionment of inheritances and then appropriates a small part of the estates. He punishes ac-
[681] cording to the ʿorf -- the custom -- crimes and offenses, and imposes the fines that are proper for each mistake. The money thus collected is divided into three parts: the first goes to the moqaddem; the second is for the taqbilt, which the inflas consider that they represent completely in this circumstance; the last part constitutes a small reserve fund for the expenses of hospitality.

The moqaddem's authority varies according to his wealth
•[292] and personal situation. If he is already, because of the power
[613] of his "ikhs," an important notable, he is seen, clothed in garb
[571] /225/ of white wool, which manifests his high rank, to delib-
[754] erate, to fix the round of hospitality, to accept the "ʿar"
[574] /protector relationship based on a conditional curse/ of foreigners
[431] who ask for protection, and to have given to one who offers him
[628] a sacrifice some grain and walnuts by contribution of the whole
[574] canton. He concludes alliances with neighboring cantons and presides at the "tinoubga," festivals given on the occasion of visits by foreign warriors. If the moqaddem, on the contrary, is a man without influence, he effaces himself before the "inflas" or the "ʿawan," who compete to have all the disputes settled to the advantage of their family. When the year has passed, the
[666] moqaddem brings the inflas together and calls for his replacement. As an exception his post is renewed for a year, "if his magistrature has been happy," but never longer.

[178] As a result of the general tendency toward the development of personal power, people in the Haut-Atlas /High Atlas/ in our day somewhat scorn the effaced moqaddems who abide by the ancient tradition, according to which they would be only the agents of their brothers. One who does not know how to speak